# Fatiha, 3 Days, Ten Days & 40 Days

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## *INTRODUCTION*

To pass on the reward of physical and financial ibaadat to other Muslims is permissible, and the thawaab reaches the person whom it is passed to. This is proven from the Quran, Hadith and rulings of the Jurists (Fuqahaa). The Holy Quran has ordered Muslims to make dua for each other. Namaaz-e-Janaazah is made by Muslims for another Muslim. Hadrat Abu Hurairah,رضی اللہ تعالٰی عنہ said to someone,

مَنْ يَضْمَنُ لِي مِنْكُمْ اَنْ يُّصَلِّيَ لِي فِيْ مَسْجِدِ الْعَشَّارِ رَكْعَتَيْنِ اَوْ اَرْبَعًا وَيَقُوْلُ هٰذِهٖ لِاَبِيْ هُرَيْرَةَ[1]

Three important points emerge from this,

1. Completing physical ibaadat (namaaz with the intention of passing the reward, i.e. Isaal-e-Thawaab) for someone else is permissible.
2. Passing on the reward (Isaal-e-Thawaab) by mouth (i.e. saying, "O Allahعزوجل! Give its reward to this certain individual.") is an excellent practice.
3. With the intention of blessings, to perform namaaz in Musjids associated to the pious elders is a means of reward.

With regards to financial ibaadat (e.g. Zakaat) and the collection of both physical and financial ibaadat (e.g. Hajj), if a person says to another, "Give out Zakaat on my behalf," the latter may do so. If a person with wealth does not have the strength to complete the Hajj, he may arrange for another to perform Hajj-e-Badal for him. The reward of every act of worship definitely reaches the correct person. This is akin to giving my wealth to another, who then becomes the owner of it.



Yes, the difference between wealth and thawaab is that distributed wealth no longer remains with you and the amount becomes less with every added person it is shared with. However, if you pass on thawaab to a few people, each one of

[1] Mishkaat, Baabul-Fitan, Baabul-Malaahim, Section 2

them receives the complete reward (including you). This can be understood through the following example - if someone teaches a few people the Holy Quran and all attain its knowledge, still too will the teacher not lose his knowledge. Refer to Shaami, Vol. 1, Discussion on the Dam (Burying) of the Deceased. This is why taking a gift from a minor (Naa-Baaligh) child is prohibited yet taking thawaab isn't. Some people say that thawaab doesn't reach anyone because the Holy Quran states, "Only that which a person has done himself is beneficial or harmful to him," and "A human receives only that which he himself has done." [10, 2]

According to them, these Ahadith establish that the actions of others are not beneficial to an individual. This is totally incorrect because the 'ل' here is for ownership, meaning the deeds of a human are solely in his ownership and are worthy of being trusted. Hoping that Isaal-e-Thawaab will be made and forsaking one's own deeds is incorrect. Who knows if anyone will make Isaal-e-Thawaab or not? So, trust your own deeds and do not neglect completing them. [2]

Another common objection is that this order was from the scriptures (saheefas) of Hadrat Ibrahimعليه السلام and Hadrat Musaعليه السلام, not Islam (it was merely quoted here), or that this avat has been made inapplicable (mansookh) by this verse, "وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ (طور:٢١) " This is the verdict of Hadrat Abdullah ibn Abbasرضي الله عنه which is why Muslim infants will enter Jannat through the means of their parents. Without having done any deed, they will attain rank. [3]

There are many interpretations like these for this verse. Fatiha, Teeja (Fatiha made on the 3rd day after a person's death), Daswaa (the 10th day after), Chaliswaa (on the 40' day after), etc. are all branches of Isaal-e-Thawaab. Only the following transpires and makes up Fatiha: **Recitation of the Holy Quran,** which is a physical act of worship (ibaadat), and **Charity,** which



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[2] Tafseer Khazaainul-lrfaan, etc

[3] Jumal, Khaazin

is financial ibaadat. These are collected and their thawaab is passed on.

### *PROOF OF FATIHA*

Under the ayat, وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ (انعام:١٥٥) Tafseer Roohul-Bayaan states, "It is narrated from Hadrat Aarajرحمۃ اللہ علیہ that 4,000 angels say "Ameen" on the dua made after the completion of the Holy Quran's recitation. They then make dua for the reciter and ask for his forgiveness until either dawn or dusk."

The above quotation appears in Imam Nawawi'sرحمۃ اللہ علیہ book, Kitaabul-Azkaar, Kitaabu-Tilaawatil-Quran. It confirms that dua is accepted at the time of the Quran being completed (khatam). Isaal-e-Thawaab is also a dua. Thus, to complete the recitation of the Quran at that time is good. Ashiatul-Lam'aat states, "Charity should be giver from the day the deceased pass away until seven days after." [4]

The book further states, "On Thursday nights, the soul of the deceased returns to his home to see whether people give out charity on his behalf or not." [5]

This reveals the source of the practice in some areas of continuously giving out charity in the form of rotis from the day of demise until the seventh day after. Constantly making Fatiha is also sourced from this. The Holy Prophetﷺ gave out charity on behalf of Ameer Hamzaرضی اللہ عنہ on the 3rd, 7th and 40th day, as well as on the 6th and 12th month subsequent to his demise. [6]

This is the source for Fatiha on the 3rd day (Teeja), after 6 months (Shashmaahi) and a full year afterwards (Barsi).

At the time of completing the Holy Quran (Khatmul-Quran), Hadrat Anasرضی اللہ عنہ used to gather his family members and make dua. Hakeem ibn Utba states that Mujaahid and his slave, Ibn Abi Lubaaba, gathered people together and said, "We have



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[4] Baabu Ziyaaratil-Quboor
[5] Ibid
[6] Anwaare-Saatia, Pg. 145, Marginal notes on the book, Khazaanatur-Riwaayat

called you because we are completing the Holy Quran today and dua is accepted at the time of Khatmul-Quran." It has been authentically narrated from Hadrat Mujaahid that the Pious elders used to call gatherings of people at the time of Khatmul-Quran and say, "Mercy descends in this time." [7]

Thus, the gatherings of Teeja (3rd Day) and Chaliswaa (40th) is the practice of the pious predecessors. Durre-Mukhtaar states, "If a person recites Surah Dchlaas 11 times and conveys its reward to the deceased, all of the deceased equally receive the thawaab." [8]

Under the above extract, Shaami states, "Whatever is possible to be read from the Quran should be recited. Also, Surah Fatiha, the initial ayats of Surah Baqarah, Ayatul-Kursi, the final ayats of Surah Baqarah, Surah Yaseen, Mulk, Takaasur and Ikhlaas, either 11, 7 or 3 times, should be recited and then said afterwards, "O Allah Convey the reward of whatever have recited to [so-and-so]."

These extracts explain the complete procedure of the contemporary method of making Fatiha, which is reciting the Holy Quran from different places and then making dua for the Isaal-e-Thawaab. Lifting the hands in dua is Sunnat, so the hands should be lifted in the dua of Isaal-e-Thawaab as well. In short, the current method of Fatiha is clearly illustrated here. Fataawa Azeezia states, "Reciting the Qul-Sharif, Fatiha and Durood on the food for the niaz of Hadrat imam Hasan and Husain is a means of blessings, and consuming it is good and allowed." [9]

Shah Abdul-Azeez Muhaddith Dehlwi writes, "If maleeda (a type of food) or milk is prepared and fed for the Fatiha of a pious person with the intention of Isaal-e-Thawaab, it is permissible and there is nothing wrong with it."[10]



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[7] Kitaabul-Azkaar, Baabu Tilaawatil-Quran
[8] Baabu-Dafn, Qiraat iil-Mayyit
[9] Pg.75
[10] Fataawa Azeezia, Pg. 41

Even the Teeja of Shah Waliyullah (who the opposition accepts as their leader) took place. Shah Abdul-Azeez mentions it in the following manner, "On the third day, there was such a major concentration of people that they were beyond count. There were 81 counted Khatams of the Holy Quran but definitely more than this amount. There is no estimation of how many times the Kalima Tayyiba was read."[11]

This proves the observance of Teeja and making the Khatam of the Holy Kalaam of Allah The founder of Darul-Uloom Deoband, Maulwi Qaasim Nanautwi, writes, "The expression on the face of one of Hadrat Junaid's disciple's (mureed) changed. When he asked him regarding what had brought about this change in composure, the disciple explained through Mukaashifa (Unveiling of Sight), "I see my mother in Jahannam." At that time, Hadrat Junaid had already recited the Kalima 105,000 times in aspiration of forgiveness found in some narrations concerning the recital of this amount of Kalima Sharif. He immediately conveyed the reward of this amount to this disciple's mother but did not inform him of this. As soon as he passed on the reward, he noticed the disciple's face turn bright. He asked about this and was told, "I see my mother in Jannat." Upon hearing this, Imam Junaid said, "I learnt the authenticity of this young man's Unveiling of Sight (Mukaashifa) through the Hadith, and the authentication of whatever the Hadith said was from it."[12]

This proves that the forgiveness of the deceased is what is hoped when conveying the reward of 105,000 Kalima Sharif and this is what is read on Teejas (the 3rd day after one's passing away).



All of these extracts prove the permissibility of the common practices of Fatiha, Teeja, etc. Whether one recites Quranic ayats in Fatiha and thereafter lifts the hands to make dua for Isaal-e-Thawaab or recites the Holy Quran and Kalima Sharif on Teeja and prepares food to make niaz, all practices are

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[11] Malfoozaat-e-Abdul-Azeez, Pg. 80
[12] Tahzeerun-Naas, Pg. 24

established. What remains is lifting the hands for dua while food is in front of oneself. There are various methods to this. In some places, food is prepared and fed to the poor first with Isaal-e-Thawaab being made afterwards, while in other places, Isaal-e-Thawaab is made with the food being in front first and then fed to the people. Both methods are permissible and proven from the Ahadith. There are many narrations found in Mishkaat wherein it is stated that the Prophetﷺ made dua for the host upon seeing the food. In fact, he even ordered that dua be made for the host after eating the meal provided by him. After eating, Sayyiduna Rasoolullahﷺ used to say,

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرُ مُكَفِّيٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا[13]

This establishes that two things are proven from the Sunnah after eating,

1. Praising and thanking Allahعَزَّوَجَلَّ

2. Making dua for the host.

Both of these are included in Fatiha and are probably not refuted much by the opposition. Regarding food being present before oneself, many Ahadith have been recorded regarding this. Hadrat Abu Hurairahرَضِیَ اللہُ عَنْہُ states that he came to the Holy Prophetﷺ with some dates and asked him to make dua for barkat on them. The Messenger of Allahﷺ gathered them and made dua for barkat.[14]

In the Battle of Tabuk, the Muslim army experienced a shortage of food. Rasoolullahﷺ ordered the entire army to gather whatever food they had. The people brought what they could and the food was then placed on a spread tablecloth. The Holy Prophetﷺ then made dua on it and said, "Take and put it back in your containers."[15]



When the Noble Messengerﷺ married Sayyidah Zainabرَضِیَ اللہُ عَنْہَا Hadrat Umme Sulaimرَضِیَ اللہُ عَنْہَا prepared a little food for the

[13] Mishkaat, Baabu Aadaabit-Ta'aam
[14] Mishkaat, Baabul-Mujizaat, Section 2
[15] Mishkaat, Baabul-Mujizaat, Section 1

wedding feast (Waleemah). However, many people were invited. Rasoolullah ﷺ placed his blessed hands on the food and recited something.[16]

On the day of the Battle of Khandaq, Hadrat Jaabir رضی اللہ عنہ prepared a little amount of food and invited the Holy Prophet ﷺ to come and partake in it. When Rasoolullah ﷺ entered the house, kneaded dough was placed before him. He placed his blessed saliva in it and made dua for barkat.[17]

There are many other narrations like these that can be presented. However, we shall make do with the above.

Alhamdulillah, now all procedures and parts of Fatiha have clearly been proven. There is nothing incorrect about it from even a rational perspective, because we have already explained that Fatiha is a collection of two ibaadats - recitation of the Holy Quran and charity (Sadaqah). When these two acts of worship are permissible separately, how can joining them be Haraam? Nowhere is eating Biryaani proven to be anything but Halaal. Why is this? Simple - Biryaani is a collection of rice, meat, ghee, etc which are all individually permissible. Thus, whatever they combine to make is also Halaal. Yes, when joining multiple Halaal things is known to be Haraam (e.g. being wed to two sisters at one time) or when, by joining two Halaal things together, something Haraam is produced (e.g. intoxication by combining liquids), then the product is undoubtedly Haraam. Here, neither has recitation of the Holy Quran and the giving of charity been classified as Haraam by the Shariah, nor is the product that they produce something classified as Haraam. How then can this be impermissible?



If a sheep dies by itself, the meat is considered carrion and Haraam. However, if this same dying animal had to be slaughtered with the name of Allah عزوجل it becomes Halaal and pure to consume. The Holy Quran is mercy and a cure for Muslims, شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ (الاسراء: ٨٢) So if by reciting it, the food

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[16] Ibid
[17] lbid

became Haraam (according to you), why then is it a mercy? Definitely, the Quran Sharif is a mercy for Muslims but a pain and sickness for the Kuffaar. "Oppressors remain in harm due to it." Due to the Quran being recited, they failed to benefit from the food.

Also, the person for whom dua is being made should be before oneself at the time of the supplication. The deceased is placed before in Salaatul-Janaazah because the dua is being made for him. What harm is now caused by placing food in front at the time of dua? Similarly, dua is always made while standing before the grave (Qabr). After making Qurbaani on behalf of his Ummat, Rasoolullahﷺ stood before the slaughtered animal and said, "O Allahعَزَّوَجَلَّ! This Qurbaani is on behalf of my Ummat." Hadrat Ibrahimعَلَيْهِ السَّلَام also made dua with the Kaaba before him after he had completed building it. He said, [18]رَبَّنَا تَقَبَّلۡ مِنَّا (بقرہ: ١٢٧)

Even until today, dua is made with the animal of Aqeeqah being in front. So if food is placed in front for Fatiha and Isaal-e-Thawaab, what is wrong with doing so?!

Eating is commenced by saying "Bismillah", which is an ayat from the Holy Quran. If placing food before oneself and reciting the Holy Quran was prohibited, reading "Bismillah" would also have been disallowed.

The adopted leaders of the opposition also deem the modem method of Fatiha as permissible. Shah Waliyullahرَحْمَةُ اللهِ عَلَيْه writes, "Durood Sharif should be read ten times, followed by the entire Khatam of the Holy Quran. Thereafter, Fatiha for all the Khwajagaan of the Chishti Silsila should be made on a few sweetmeats." [19]



While answering a question once, he further stated, "If Fatiha of a Buzurg was made on some rice and milk, with these food items being cooked and eaten with the intention of conveying reward to his soul, and if it was made to the Buzurg

[18] Surah Bagarah, Verse 127
[19] Al-Intibaah fil-Salaasili Auliya-Allah'

(in this manner), then it is permissible and those with money (who are not in need) can also partake in the food." [20]

The Murshid of Maulwi Ashraf Ali Thanwi and Rasheed Ahmed Gangohi, Haaji Imdaadullah Muhaajir Makki رحمۃ اللہ علیہ states, "There can be nothing said against the conveyance of reward (Isaal-e-Thawaab) to the souls of the deceased. If Isaal-e-Thawaab is done with the belief of obligation or specification of it occurring only in a particular time or period, it is prohibited. However, if this is not the case and Isaal-e-Thawaab is appointed and completed for a convenient wisdom, there is no problem, e.g. the Jurists (Fuqahaa) have allowed specifying a particular Surah in namaaz based on a wisdom (hikmat). This is the general practice of Mashaaikh in Tahajjud Salaah." [21]

He further writes, "Intention from the heart is only sufficient in namaaz. However, for the heart and tongue to both be in accordance is better for the public. Thus, if it is said, "O Allah عزوجل! Convey the reward of this food to [so-and-so]", here too is this better. After this, based on the mind and heart concentrating more when that for which dua is made is present, people began placing the food in front, and it was then realized that with this dua, it will be more effective if some recitation of Allah's Kalaam (i.e. the Holy Quran) is also made so that there is more hope in the acceptance of the supplication and the reward of this recitation may also be conveyed. This will be the completion of two acts of worship (Jamaa bainal-Ibaadatain)." [22]

Haaji Imdaadulllah Sahib رحمۃ اللہ علیہ, also writes, "The Gyarwee of Huzoor Ghaus-e-Paak رحمۃ اللہ علیہ Fatiha on the 10 days, 20 days, 40 days, 6 months, 1 year, etc, the Tausha of Shaikh Abdul-Haq رحمۃ اللہ علیہ the Sehmani of Hadrat Bu Ali Shah Qalandar رحمۃ اللہ علیہ the Halwa of Shab-e-Baraat .(the 15th of Shabaan) and all other methods and practices of Isaal-e-Thawaab are based on this rule." [23]



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[20] Zubtatun-Nasaaig, Pg. 132
[21] Faisla Haft-Mas 'ala
[22] Ibid
[23] lbid

These writings of the Peer Sahib have conclusively decided the matter. Alhamdulillah, Fatiha has been proven through both transmitted and rational proofs, as well as from the writings of the opposition.

***OBJECTIONS & ANSWERS TO FATIHA***

**OBJECTION 1**

**Many Jurists have prohibited the preparing of food for the deceased on the 3rd and 7th day. Refer to Shaami and Alamghiri. Even Bazaaziya has said, "Cooking food is not allowed after even a week."** [10, 22]

**Fatiha after a year (Barsi) or 40 days (Chaliswaa), etc. all fall under this. Qaadhi Thanaullah Paani Patti & writes in his will, "Also, the Holy Prophet ﷺ has said, "Food for the deceased makes the heart become lifeless," etc.**

**Answer -** The Jurists have not prohibited Isaal-e-Thawaab for the deceased. What they have prohibited is something entirely different - family and friends taking food on the name of the deceased (for them to be saved from the taunts of people, the Teeja, Daswa, etc. for the deceased is made by mass-invitation of family and friends for name and fame to partake in the food). This is not permissible because it was done for popularity, while the time following a death is not for the purpose of show. The poor and needy being fed after making the Fatiha of Isaal-e-Thawaab is allowed by all. Allama Shaami states, "To accept an invitation from the bereaved is Makrooh because inviting for food takes place on happy occasions, not on instances of grief." [24]



"To accept an invitation" refers to the family and friends preparing food in trying to impress others. He further states, "All of these actions occur solely for show. Therefore, abstaining from them is required because they do not intend Allah's عزوجل pleasure with their doings." [25]

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[24] Raddul-Muhtaar, Vol. 1, Kitaabul-Janaaiz, Baabud-Dafn
[25] Ibid

This clearly proves that giving invitations to family and friends boastfully and in pride is prohibited. However, he also writes, "If the bereaved family prepare food for the poor, this is good." [26]

This proves the permissibility of Fatiha.

Saying Qaadhi Thanaullah Paani Patti stopped his Teeja and Daswaa is completely correct. What are worldly traditions? Women gathering on the Teeja to cry, lament and wail loudly - all of which are undoubtedly Haraam. This is why he said that consolation (taziyat) is not permissible for more than three days. Nowhere has Isaal-e-Thawaab or Fatiha been mentioned here. The object is that mourning (maatam) should not be made.

Unfortunately, I have not come across the cited Hadith anywhere ("Food of the deceased causes the heart to become lifeless"). If this is a Hadith, what would those Ahadith wherein inclination is made towards giving out charity on behalf of the deceased mean? You also say that it is acceptable to give charity on behalf of the deceased without the specification of a date. Who will eat this charity? Will the hearts of the people who eat it die? Will angels descend to eat it?

**Rule** - Food of the Fatiha for the deceased should be fed to the poor and needy only. Alahazrat Imam Ahmad Raza Khan has written a complete treatise on this topic (Jaliyus-Saut lin-Nahyid-awaat anil-Mayyit). In fact, those who have witnessed it bare testimony that Alahazrat himself never took paan or used the hukka of the bereaved home he visited. In his will (wasaya), he wrote, "The food of my Fatiha should strictly be given to the needy and poor."



If the food of the Fatiha for the deceased is prepared from one's estate, it must be bared in mind that the Fatiha should not be made from the share of an absent or minor (Naa-Baaligh) inheritor. In other words, the estate of the deceased

[26] Ibid

should first be distributed and only then can a mature (Baaligh) inheritor complete these good works. Otherwise, this food will not be permissible for anyone to eat because the consent of the owner is unfound in this situation and the wealth of a minor has been used. Both of these are disallowed. This has to be bared in mind.

**OBJECTION 2**

**Appointing a date for Fatiha is not permissible. Specifying of days and dates, e.g. 3 days, 10 days, 40 days, Gyarwee ($11^{th}$), etc. is utter nonsense. The Holy Quran states, "Muslims abstain from absurdity."** [27]

**Isaal-e-Thawaab should be done as soon as possible. Why should the third day be waited for?**

**Answer** - The response to specifying a date or day has already been given in the discussion of Standing in Meelad. The only intent and object behind appointing a date or day for a permissible work is so that all people may gather can complete it together. If a specific time is not appointed at all, this deed cannot be satisfactorily completed. This is why Hadrat Abdullah ibn Mas'ood رضی اللہ عنہ specified Thursday for his discourses. When people requested him to lecture every day, he replied, "I do not wish to place you in difficulty." [28]

Even Bukhari Sharif has a chapter which discusses the permissibility of appointing times. This is only done for ease. Today, Jalsas, exams, vacations, etc. are all appointed and planned in Madrassahs so that people may reach the Madrassahs without being called every year. Indeed, this is their only intention in this matter.



Now remains the question: "Why have these particular dates been fixed?" The reason behind fixing the $11^{th}$ date is that, in all the departments of Islamic kings and Rulers, salaries used to be given on the $10^{th}$ day after the sighting of the moon. All of

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[27] Surah Muminoon, Verse3
[28] Mishkaat, Kitaabul-Ilm

the workers used to wish that the initial share of their salaries be spent on the Fatiha of Huzoor Ghause-Paakرحمۃ اللہ علیہ. Thus, they would bring some sweetmeats home in the evening after work and the Fatiha was made after Maghrib (the 11th night). The practice became so famous that this Fatiha became known as Gyarwee (11) Sharif. Now, on whatever date or day the Fatiha of Huzoor Ghause-Azamرحمۃ اللہ علیہ is made or a little money is spent on his name, it is popularly known as Gyarwee Sharif. Fatiha for Huzoor Ghause-Azamرحمۃ اللہ علیہ is made throughout the month of Rabiul-Aakhir but all are called Gyarwee Sharif.

Also, major events of the Buzurgs occurred on the 10th date (naturally followed by the 11th) On this night, Hadrat Adamعلیہ السلام came to earth, his repentance was accepted, the ark of Hadrat Nuhعلیہ السلام reached safety, Hadrat Ismailعلیہ السلام was saved from being slaughtered, Hadrat Yunusعلیہ السلام exited the stomach of the fish, Hadrat Yaqoobعلیہ السلام was reunited with his son, Hadrat Musaعلیہ السلام was saved from the oppression of Firaun, Hadrat Ayubعلیہ السلام was cured and Imam Husainرضی اللہ عنہ was made shaheed (martyred) and attained the rank of The Leader of Martyrs (Sayyidush-Shuhadaa), etc. After these events took place (on the 10th), the first night that followed was the 11th. Thus, it is of barkat and is why the Fatiha of Gyarwee Sharif generally occurs on the 11th night (as charities should be given on blessed nights).

It has also been experienced, and this is my personal observation, that much barkat is attained in the home by regularly making Fatiha on the 11th with a fixed amount of money. Alhamdulillah, I punctually and diligently make the Fatiha of Gyarwee Sharif and see its immense blessings. It has been narrated that Huzoor Ghause-Azamرحمۃ اللہ علیہ persistently commemorated the Baarawi (12th) of the Holy Prophetصلی اللہ علیہ وسلم (i.e. Meelad Sharif). Once, Rasoolullahصلی اللہ علیہ وسلم said to him in a dream, "Abdul-Qadir! You have constantly remembered me through the Baarawi, I grant you the Gyarwee (i.e. people will remember you through it)." [29]



[29] Yaazda Majlis

There is wisdom in fixing the third day for Teeja (3rd Day) as well. On the first day, people are occupied with the Janaazah and burial procedures and leave the second day free to rest. On the third, they generally congregate and recite Fatiha, Qul Sharif, etc. (the last day for offering condolences. It is prohibited after this except for those who are far and distant). Alamghiri states, "The time for consoling and offering one's condolences is from the time of death until 3 days after. Beyond this is Makrooh except if the person being consoled, or the person who offers his condolences, is absent at this time." [30]

People used to come for offering condolences (taziyat) until this 3rd day and not after. So, they used to make some Isaal-e-Thawaab at this occasion. Also, foreign families and friends become part of the Fatiha through this practice because a traveler generally reaches his home or destination on the third day.

The reason behind 40 days, 1 year, etc. is that Muslims want to convey thawaab to the deceased throughout the year at different times. After death, the heart of the deceased originally lingers with his friends and family and thereafter slowly detaches itself from them. When the Nikah of a girl is made and she is sent to her in-laws, she is lovingly called and given gifts, etc. Then as time goes by, these acts decrease because, in the beginning, she had no attachment to her in-laws' home. The source for this is also found in the Ahadith. After burial, we should stand at the graveside for a little while and assist the deceased through Isaal-e-Thawaab and Talqeen. Hadrat Amr ibn A'as رضی اللہ عنہ stated in his will, "After burying me, stand for a while at my grave so that my heart becomes familiar through you and I may answer the Nakeerain (two angels of the grave)." These are his words,

ثُمَّ اَقِيْمُوْا حَوْلَ قَبْرِیْ حَتّٰی اَسْتَاْنِسَ بِكُمْ وَاَعْلَمُ مَاذَا اُرَاجِعُ رُسُلَ رَبِّیْ [31]

This is why Isaal-e-Thawaab is made for him as soon as possible. Under the ayat, وَالْقَمَرِ اِذَا اتَّسَقَ (١٨) Shah Abdul-Azeez رحمۃ اللہ علیہ

[30] Kitaabul-Janaaiz, Baabud-Dafn
[31] Mishkaat, Baabud-Dafn

states, "At the first stage of demise (i.e. at the time of the soul leaving the body), there remains an effect of the past life and a bond with one's body and close ones. It is as if this time is Barzakh (having a connection with this life and death). In this state, the help of the living quickly reaches the dead and the latter wait eagerly for their aid. Dua, charity, Fatiha, etc are all very beneficial at this time. This is why all people try hard to render this assistance until a year and especially on the 40th day after death." [32]

The living also undergo the same condition. At first there is much grief but, with the passing of time, the sadness lessons. Thus, the intent is to give charity (Sadaqah) throughout the entire year on every half. Barsi should be made on the completion of a year, followed by the half of this (i.e. 6 months), then 3 months and thereafter on 45 days, which is half of 3 months. Fatiha on the 40th day has been fixed instead because this number aids in spiritual and physical development.

What kind of development is caused by this number 40? The mould of Hadrat Adam عليه السلام remained in one condition for 40 years, a baby remains in the womb of the mother for 40 days as semen, then it becomes a blood-clot for 40 days and thereafter remains a mass of flesh for 40 days. [33]

After childbirth, a mother experiences Nifaas (the flowing of blood) for 40 days, the intellect is matured at the age of 40 and it is for this reason that the majority of Prophets were commanded to propagate their message after having reached 40 years of age. The Sufiya-Kiraam train themselves in wazifas for 40 days and thereafter experience spiritual development. Hadrat Musa عليه السلام was ordered to come to the mountain of Tur and perform I'tikaaf for 40 days. After that, he received the Torah.

وَاِذْ وٰعَدْنَا مُوْسٰۤى اَرْبَعِيْنَ لَيْلَةً (بقرة:٥١)[34]



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[32] Tafseer Azeezia
[33] Mishkaat, Baabul-lmaan bil-Qadr
[34] Surah Baqarah, Verse 51

Baihaqi narrates that Hadrat Anas رضی اللہ عنہ states,

اَنَّ الْاَنْبِيَآءَ لَا يُتْرَكُوْنَ فِيْ قُبُوْرِهِمْ اَرْبَعِيْنَ لَيْلَةً وَّلٰكِنَّهُمْ

يُصَلُّوْنَ بَيْنَ يَدَيِ اللهِ حَتّٰى يُنْفَخَ فِي الصُّوْرِ [35]

Zarqaani, the Sharah of Mawaahib, reports the meaning of this Hadith in the following manner, "The souls of the Prophets have a major connection with their buried bodies for 40 days. After this, they make ibaadat in Allah's عزوجل presence and, in the form of physical bodies, go wherever they wish." It is also famous amongst the masses that the soul of the deceased remains attached to his home for 40 days. It is possible for this to have a legitimate source and proves that there is change with the number 40. As a result, it is appropriate for Fatiha to be made on the 40th day, a practice not even prohibited by Shariah.

**OBJECTION 3**

**There is likeness with Hindus in Fatiha, etc. as they commemorate the 13th day for their dead. The Hadith states, "He who resembles a nation is from amongst them." [10, 29a] Due to this, Fatiha is forbidden.**

**Answer** – Every resemblance to the Kuffar is not forbidden. Rather, likeness to them in badness is. It is also necessary for that action or deed to be the religious or cultural recognition of the Kuffar (meaning when one sees it, he understands that the doer of the action is from a certain religion, e,g. Dhoti, Choti, etc). Otherwise, we bring Zam-Zam water from Makkah and Hindus bring 'Ganga-Jal' from their sacred Ganges River. We use our mouths to eat and feet to walk and so do they! The Holy Prophet صلی اللہ علیہ وسلم commanded the fast of Ashura even though there is likeness to the jews in it. He then said, "We shall observe two fasts." In this instance, he emplaced a difference but did not do away with it. Likewise, we recite the Holy Quran in Fatiha which is unfound in other religions. Where is this likeness now? For a complete discussion on this, refer to Shaami, Baabu-

[35] With reference to Anwaar-e-Saatia, Discussion on Chellum

Makroohaatis-Salaah. Yes, whatever action is done with the intention of resembling the Kuffaar is prohibited Consult the book Anwaar-e-Saatia for a comprehensive explanation of this.

**OBJECTION 4**

**When there is the joining of physical and financial ibaadat in Fatiha, you should also make Fatiha when giving impure things as charity. Therefore, when giving manure (which is dung and impure), you should read Fatiha and then give it.**

**Answer –** Reciting the Holy Quran on impure things and in dirty places is Haraam, which is why there is no recitation when giving such things away in charity. “Alhamdulillah” is said on burping, not on passing wind because the latter is impure and breaks Wudhu. Similarly, it is said after sneezing, not when the veins of the nose begin to bleed.

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